

Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

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Vol. VII.

FEBRUARY, 1903

No. 2



KARLUK, ONE HUNDRED MILES WEST OF WOOD ISLAND

At the foot of the hill runs the Kariuk River, twenty-five miles long. Across the river you see the government schoolhouse and the Greek church. The school is now closed.

510 * Tremont * Temple
Boston

"Topics for 1903"

The Outlook.	JANUARY.
Alaska.	FEBRUARY.
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August and September.	AUGUST AND SEPTEMBER.
Chinese in America.	OCTOBER.
Mormons.	NOVEMBER.
Indians.	DECEMBER.

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

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Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

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A Woman Who Went to Alaska

IN this book Mrs. May Kellogg Sullivan gives a vivid description of her long journey by sea and land, and of her varied experiences in Alaska. Her travelling companions were, for the most part, those bent on making their fortunes in the gold-fields of the country. The hardships and perils which they endured were many and thrilling. In a most interesting way she tells of the various types of character "en route," the feverish excitement, the joy and bitter disappointment which were the lot of the fortune-seekers.

Especially interesting is the story of her seven months' life at Golvin. Three months of this time she spent at the Swedish Mission, and she gives us an insight into the work of the brave missionaries at that place. It is a book well-written, clear, and exceedingly interesting. We heartily recommend it.

ONE year ago, Vermont was reported as having made the greatest gain in ECHOES circulation. We regret that this year it has fallen below its standard to the extent of 14 copies.

The honor for the increase in circulation for 1902 is awarded to Massachusetts, this State having made a gain of 371 copies.

Maine has made a noticeable gain, and with a little effort can receive the honors in 1903.

Corrections

BY some mistake the Sunday schools of Sterling, Mass., Clinton, and Norwich Third, Conn., Broadway, Providence, and Phenix, R. I., were omitted from our list. These all contributed last year to the Orphanage.

In the 12th ECHOES a contribution from Inman Square, Cambridge, was given by mistake Immanuel, Cambridge.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson*.

Vol. VII.

FEBRUARY, 1903

No. 2

The Woman's American Baptist Home Mission Society

Editorial



FEW years ago Alaska was considered a land of eternal winter, and he would have been considered a false prophet who dared to predict that Alaska would some day become a great and powerful state, with resources sufficient to support a large population. We know enough now

to predict that it will ere long be a land of good farms, of comfortable homes, and of various industries aside from its mines and fisheries.

Governor Brady of Alaska, in a recent speech before the Seattle Chamber of Commerce, said: "The great thing to be desired for Alaska, at this time, is extension of the land laws to the Territory. We can't own land, and we want to; when the mining laws were extended whereby you can get good titles to mines in Alaska, as anywhere, the land laws were omitted. Mining has gone ahead and prospered, and agriculture lingered. We want settled communities in Alaska, and we can have them if we can get the proper titles to land."

The Second District of Alaska, in which our Orphanage is located, is admirably adapted for farming purposes. The land around Cook's Inlet and the Copper River Valley is remarkably productive, and the season of such duration that many products may be grown. Wonderful changes have taken place in this part of the country during the last year. Rich mines of gold, silver, and copper have been discovered. Valdez, on the Copper River, with its fine harbor open the year round, is a city of great importance. The contract for a railroad from Valdez to Eagle, and thence to Dawson, a distance of five hundred miles, has been awarded to J. B. McDonald, of New York, who has three years to complete the line, and already the place is connected by telegraph with all parts of the world. Representative citizens of Alaska are in Washington this winter, and with the aid of senators and Congressmen, we trust much needed legislation will be secured.

That the President of the United States is in sympathy with such legislation, the following from his recent message to Congress gives proof:

"I especially urge upon the Congress the need of wise legislation for Alaska. It is not to our credit as a nation that Alaska, which has been ours for thirty-five years, should still have as poor a system of laws as is the case. No country has a more valuable possession—in mineral wealth, in fisheries, furs, forests, and also in land available for certain kinds of farming and stockgrowing. It is a territory of great size and varied resources, well fitted to support a large permanent population. Alaska needs a good land law and such provisions for homesteads and preemptions as will encourage permanent settlement. We should shape legislation with a view not to the exploiting and abandoning of the territory, but to the building up of homes therein. The land laws should be liberal in type, so as to hold out inducements to the actual settler whom we most desire to see take possession of the country."

From William Hamilton, Ph. D.

WASHINGTON, D. C., JAN. 3, 1903.

WHILE returning from a tour of inspection of public schools and reindeer stations in Northwestern and Arctic Alaska, last September, it was my privilege to visit the Baptist Orphanage on Wood Island, and it gives me pleasure to testify to the good work that is being accomplished there.

Scattered through the villages of Western Alaska there are numerous waifs. At Wood Island the Woman's American Baptist Home Mission Society has entered upon the noble work of taking these forsaken children out of their squalor and mental darkness, and by surrounding them with the influences of a Christian home lifts them into a higher civilization.

During the few hours at Wood Island, I became acquainted with the Rev. Curtis P. Coe and Dr. C. F. Mills, and I was much impressed with the earnestness of these devoted workers.

An air of cheerfulness, neatness, and thrift surrounds the mission, and the results that careful, conscientious training has accomplished in the children are very apparent.

WILLIAM HAMILTON, PH. D.

Assistant Agent, Education for Alaska.

Items



We ask for \$6,000 annually for the work in Alaska. Two-thirds of the year has passed, and but half of the amount has been raised. Please read the following lines from one whose home is in Alaska, and who has visited the mission. I am sure it will bring joy to your hearts that you have a share in this work, and that you will give liberally and promptly for its support.

"The Baptist Orphanage, on Wood Island, is doing good work in this part of Alaska, and deserves the praise of all fair-minded people. And further, it should have a better support financially from all philanthropically inclined men, not only in the States, but right here in Alaska.

"It provides a home for numerous needy little children, without distinction as to age or sex. Besides religious instruction, it does good work practically in agriculture, cattle and poultry raising. They salt fish, and have exported 120 barrels of red salmon this season, and expect to put up more.

"The superintendent, C. P. Coe, is a hard worker, also his wife, and Mrs. M. G. Campbell, their helper. Any one visiting the mission is greeted sincerely by Mr. Coe. Besides supervising the affairs of the mission, he does considerable manual labor himself, and handles the shovel or swings the axe with a skill to put a pioneer to the blush. Dr. C. F. Mills is also a nice and courteous gentleman. He is government school-teacher on Wood Island at present.

"Any one visiting the mission and spending half an hour or so among happy and smiling children, with all the bustle of a happy family and courteous treatment, feels at home and wishes them success."

A. M.

Alaska, September, 1902.

An Alaskan Enterprise. On Sept. 12th there left Portland, Ore., a solid train-load of salmon for Chicago. There were 35 loaded cars, each car carried 500 cases of salmon, and each case weighing 70 pounds; thus each car will carry 35,000 of salmon, and the entire train-load will be 1,225,000 pounds. Half of this fish is from Alaska, and does not by any means exhaust the supply, as it was expected that another train-load of the same size would be started a week later. Some idea of the greatness of the Alaska salmon industry may be gained from the above. This will be a great industry in Alaska for years to come if the salmon are only protected by stringent laws.

Earthquake at Skagway. Skagway was badly shaken up on the morning of Aug. 10th, by an earthquake. Several shocks were felt, but no serious damage was done. It is very dull there at present, and it is expected that not more than six hundred people will be living there this winter.

Gold on Dry Island. Kodiak, Aug. 15th. The people here are jubilant over the prospects of the new gold discovery on Dry Island, about twenty miles from the town. There is some of the quartz on exhibition here, and it has a very rich appearance.

To Build Alaskan Railroad

J. B. McDonald Gets Contract for Valdez, Copper River and Yukon Line

TACOMA, Wash., Jan. 5. — Capt. John N. Healy announced to-day that the building of the Valdez, Copper River, and Yukon Railway, from Valdez to Eagle and thence to Dawson, a distance of nearly five hundred miles, will be pushed from this time. The contract has been awarded to J. B. McDonald, of New York, who has three years to complete the line. The contract provides that the railroad shall be finished to Copper Centre next fall.

Five thousand men will be employed, and sent north next spring and summer. Captain Healy has the contract for feeding and clothing these men. He says that the money for building the road has been subscribed in New York and London. It will cost \$5,000,000. The company has already spent a quarter of a million in buying land, surveying, and assembling material. The first shipment of rails is ready for the North, and large orders have been placed in Pennsylvania and Europe.

A party composed of Captain Healy, Contractor McDonald, J. T. Rogers, and F. C. Helm, of New York, will leave on February 1st, for Valdez, going thence over the entire route by sled to ascertain just what the conditions are when the snow is deepest. Captain Healy predicts that a million persons, engaged chiefly in agriculture and mining, will reside in the Copper River Valley within a few years.

In Civilization

We Are Now Connected by Wire With the Rest of the World

VALDEZ is in "civilization." The people are congratulating themselves and receiving congratulations from all over the country. A great burden is lifted from the minds of the people, for they are now in almost instant communication with the whole world.

The telegraph line was completed to Eagle, Sunday, August 24th, at 4 P. M., and that time marks an epoch in the history of Valdez and the Copper River country.

Capt. Geo. C. Burnell, who has had charge of the construction work on this end of the line, — from Valdez to Tanana, — has had a difficult task to perform. Wire, insulators, stretchers, and everything necessary for the building and completion of the line, except the poles, together with the provisions and camping outfit for the men who were doing the work, had to be carried on pack-mules, to complete the 285 miles of line. It was a herculean task, but has been completed through the energy and ability of Captain Burnell, and he is deserving of great credit for this work, as is also Lieutenant Mitchell, who has built the line from Eagle to the Tanana. No one, except those who have packed through this country, knows what difficulties and obstacles these gentlemen have had to overcome in this work, and we are surprised that they have completed it as quickly as they have.

We, the people of this country, have cause to rejoice and congratulate ourselves on the completion of this line, and we feel certain that every citizen appreciates the action of the government in building it. It is now hoped that the line to Nome may be speedily completed, and then the different sections of this great district will be more closely united. — *Valdez Prospector*, August, 1902.

Alaska

1902—1903

THE year 1902 opened with a full corps of workers at the Orphanage and our Board hoped that Mr. Coe's burden would be greatly relieved. January, 1903, finds him with no helpers save the ever faithful Mrs. Campbell and Dr. C. F. Mills, the government teacher and physician, and Dr. Mills, we understand, will leave for Cook's Inlet in the spring. Mr. and Mrs. Frank Forby were compelled by ill health to leave the mission last fall. We give you the record of the year month by month.

January 3d. I am as busy as ever, but have done no outside work for two months. I am training Robert in printing. We ran off fifteen hundred News Letter, the other night, in two hours and seventeen minutes. Dr. Mills is a book-keeper and stenographer, and has given me much help. I am glad that you like the paper; it is not all I wish, but I am not a printer, having simply picked up the little that I know.

Our annual presentation of the work of the Woman's American Baptist Home Mission Society was a week ago. Our collection will not be as large as last year, but will be fairly good for a little church. Mr. and Mrs. Sanxay have always contributed liberally, but they are now in Cuba. Mr. and Mrs. Forby are much interested in the Mission, but I doubt if they are strong enough for the work. The coming year we are to have two mails a month. The *Bertha* and the *Jeannie* are to run one trip each month from Seattle to Kodiak, and the *Excelsior* from Kodiak to Unalaska. This will be much better than before, for then the two mails out left within a few days of each other, and were but little better than one mail. The outbound mail is as important as the incoming one.

February 19th. Your favor of January 17th made good time and arrived here on the 17th. I have sixty barrels of codfish put up, and the natives are fishing every day. They are thus enabled to keep from starving. I often wish that I could walk into your kitchen with a fine cod or halibut or salmon. How would you like to have me send a barrel or half-barrel of salmon, for the benefit of the Board and friends? A barrel would cost about nine dollars freight.

We hear good news from our children at Carlisle. Last night after prayer-meeting two girls came to me and said they wanted to be Christians. I have been very conservative in the matter of urging baptism. I urge the matter of believing in Jesus and loving and living for Him, but with children in mind if not in size I think it wise to make haste slowly.

March 10th. I am sending this letter at a venture, as there is a British steamer that will leave here soon for Vancouver. We have received no mail for a long time and are afraid the boats are wrecked or injured. I have had Mr. Pabaloff, a Russian, to interpret for me at our Sunday evening service, but the priest has influenced him to cease. I hope I can persuade him to continue. At any rate we will have the Russian service.

You sometimes write of my ability to do things, so I'll tell you of a recent experience. I bought a chicken-house and started to move it over the ice. The ice broke, although

it seemed thick and strong. The chicken-house now is floating, and will be until the ice is strong again, or gone entirely.

Codfish come in rapidly, 1,350 in two days; we have 10,000 now. Have packed ice this week. I did not do a thing at it except to talk, and talking comes easily. I am not sure how profitable our fishing will be, but if we make little more than expenses I shall be satisfied, for some of the people would have been hungry but for the work. I have plans for a dry-house about perfected. Our farm work is capable of considerable development and may offer one of the best means of self-support. With cows, goats, chickens, ducks, and geese, with farming and fishing, we may reduce expenses considerably.

April 2d. The *Discovery* came last night, and we have the mail. Winter is about gone here. I have in the bay-window cabbage plants one inch high, and other plants growing. I received two mail-sacks of seed from Professor Georgson, yesterday. I have just finished a job that has pleased me immensely; I have had a channel dug from the lake to the beach, and a flume for water made—the force of water is about five horse-power, I estimate. Now I am going to erect a small dry-house and use the water-



TREADWELL GOLD MINE

power to drive a fan for a forced draft. Of course the fan will not take anything like that power, but it was but a little more trouble and expense to make it that much, and we may make good use of it some time.

May 2d. The steamer came this morning, over a week late. The weather has been good for farming, and I have considerable grain and one garden of vegetables, besides a half-acre of grass for a meadow planted. Our water-wheel is flourishing and works the best kind. The dry-house is about completed. Two weeks ago we all went for herring to a salt-water lake on Wood Island, about a mile from the Mission. We brought home as many as could well be carried in five sacks; they are very fine to eat. It is pleasant to be remembered by friends so far away. No one could hope to find work under any Board that would be so considerate and in sympathy as our Board has shown itself with me, and I greatly appreciate it. The health of the Forbys will compel them to leave, and we shall be left again. They made a mistake in coming. They were not able to do the work required. I shall employ native help this summer. Don't worry about us, we will try to come out all right.

June and July. The Forbys have gone and the work is upon us. Most of our larger boys are at Carlisle, but a few are here—all active and busy in the various kinds of work

when not in school. We shall be looking for the cases from Boston soon. We have been having considerable rain, and we need it. The North American Commercial Company talk now as if they were going to continue their business here, yet they have no stock. Our bulbs received by mail are doing nicely; grain and vegetables are first class. Our cattle are doing excellently; our pasturage grounds and surroundings are better every year for stock and poultry. I want to fence another twenty acres in two lots for hay and grain.

August. We have received a visit from the Governor of Alaska, Hon. John G. Brady. He was here two days. He has made Alaska his home for many years, and looks forward to the time when Alaska shall be a great agricultural country, and I think his prophecies will be fulfilled. He is also a firm believer in the industrial side of the work.

The boxes arrived all right. *Many, many* thanks for the thoughtfulness shown. Some good man sent a suit of clothes that will probably see considerable more wear than they have seen before. Mr. Bunnel has given me much help; he and the boys are filling the silo. All are well and the work progressing. We are having plenty of flowers; a bed of pansies at the front door of the Dormitory is doing nicely; nasturtiums and poppies are doing their best. The weather is beginning to seem something like fall.

September. I send you this month an account of the fish business, and you will see that we have done fairly well. We have supplied the Orphanage with fish and have exchanged fish for groceries at Seattle, and now, after twenty months' work, we can report all bills paid, a good plant, and a small balance. I believe this work should be made as far as possible self-supporting. When I came here, I was asked to investigate upon the possibility of making the work self-supporting. I was cautious, and doubtful. I am now encouraged, hopeful, enthusiastic, but it has taken seven and a half years to arrive at this stage. I now have arranged to supply one of the steamers with about a ton and a half of potatoes a month. I believe we can raise enough to supply both boats, besides furnishing other garden produce.

October. I have taken a number of children lately, so we have quite a family. The North American Company claim that they will close their business here, but they have not done it. I have purchased some goods in Seattle, and it has not pleased them. I did it when they had no stock on hand. With thirty or forty more souls depending upon me, I must order where I can. With capital enough the Wood Island Industrial Company could run a small store. I know what you will say, however.

November 27th, Thanksgiving Day. The *Bertha* has been waking the echoes this morning, and she will soon be here, as she has freight for us. It is not yet six o'clock, but mail-boats have no regard for the comfort of their dependents. We had a blizzard on the twenty-fifth, and the thermometer reached eleven above zero. The ice is fine and strong. The children are happy, and will have a good time. They will have as much sport as they can hold, also as much dinner. I killed nine ducks that we raised, and we will have a roast of beef, and a large ham; a big lot, you may think, but we have a large family, and to-day we have company for Thanksgiving dinner.

The *Bertha* whistles and I must close. Merry Christmas and a Happy New Year to all.
C. P. COE.

"THE women of Nome are taking an active interest in municipal affairs, and especially in seeing that their town is improved in various ways. There are a number of talented women in that northern city, and the papers from there state that many of them can prospect or shovel gravel into sluice boxes during the mining season, and then come to town and grace the reception-room with all the grace and beauty known to womankind."

Copper River Indians



GOOD description of the Copper River Indians and their method of living is given by one who has had every opportunity, for the last four days, of studying the natives in their every day-life.

"Of course there are individual exceptions, but in general, and in comparison with other Western Indians, they are honest, cleanly, industrious, and inclined to be economical. They are apt, quick-witted, musical, and mirthful. As to their honesty, they have been trusted by prospectors and traders, and have paid their debts. They have cared for provisions for prospectors when they themselves were in almost starving condition.

"With their way of living it would be unreasonable to compare their cleanliness with civilized whites, but they are very regular in taking steam baths. Their simple mode of improvising a Russian bathhouse is interesting and complete. Besides being effective in cleanliness it is conducive to good health, and they claim (and I believe justly) that it eradicates and prevents rheumatism.

While they are unaccustomed to the continued hard labor of the white man, they spend much of their time in



SELDOVIA, ALASKA

hunting, trapping, and fishing, and during the last two summers, several have been lucratively engaged in ferrying prospectors across the rivers. They are learning not to spend their money for worthless trash, but are inclined to save it, for the purchase of flour and staple necessities.

"They could not speak a word of English in 1898; now they are able to converse so that they can be understood. They take a great interest in pictures of railroads, steam boats, tall buildings, and the white man's improved methods of living. They are often very quick spoken and quick to think and act, thereby radically differing from the slow, indifferent, and emotionless Indians of other tribes.

"Children readily follow by whistling or humming any tune they hear, and soon learn to play on accordions, harmonicas, and the other crude musical instruments that fall into their hands. They enjoy wit and repartee when they understand it, and laugh heartily. They desire to progress and they say they hope sometime to build houses like white men. They govern their criminal element by super,

stition, and the smoking volcano of Mt. Wrangel exerts an influence for good, and is used as an important factor by their chiefs and exhorters.

It is to be hoped that these natives will not be made dependent, but will be assisted in the great transition from their primitive life to civilization by being taught to be independent. They need to raise fewer dogs and more goats. The children should have primary schools, and the old should be protected by ownership of at least a dozen quarter-sections of land, divided into as many different localities on their "sit downs" or camps, to assure them protection to their homes, fishing grounds, and little graveyards that they love so well. It would be unjust and pathetic to see these people crowded out entirely by the aggressiveness and avariciousness of the white man. Three sections of land is a small amount to reserve for them out of this great empire."

A. M. P.

Oil Well at Cotella

Coal Also Discovered There

THE English syndicate which has been boring for oil at Cotella, has struck a gusher. They were within two hundred feet of where they expected to strike a flow, when the oil suddenly burst out, taking everything before it, and rose to a height of 150 feet. They were not expecting anything of the kind, and it took them some time to get it under control, but they finally succeeded, and now have it capped, and are ready to begin shipping at any time.

The oil is of good quality, and is worth \$4 per barrel as it comes from the well. It can be shipped to the States for \$3 per ton, thus ensuring a good profit to the workers.

Cotella is a small native village at the upper end of Controller Bay, near the mouth of Martin River. Controller Bay is about thirty miles beyond the mouth of Copper River, and lies behind the Island of Kayak.

Indications of oil have been found at this place for some time, but this syndicate is the first to do any actual development. Signs of oil are found for twelve miles from the beach. Coal is also found in workable quantities. Richard Temple and others located 160 acres of coal land there some time ago, and sold it to a company last year for \$100,000. The company claims to be able to mine the coal and put it on the beach at a cost of less than a dollar a ton. The natives have recently discovered a body of coal about six miles from the beach, which is sixty feet wide. — *Prospector*, 1902.

NIKIFER SHOUCHUCK, a native boy born at Afognak; and who later attended the mission at Kodiak, has become a great football player since going to the Carlisle school a little over a year ago. His picture recently appeared in the Boston *Herald*. When the Carlisle team was in Boston last fall, we met Nikifer and had a pleasant talk with him. This month he sent me his report card from Carlisle. This indicates that he is doing good work there.

Mummy Caves of Alaska

PROF. EDMOND S. MEANY delivered an address on the mummy caves of Alaska at the regular weekly assembly of students at the University of Washington in Seattle, last month.

After describing the trip north, and his arrival at Ellamar, on Prince William Sound, the speaker took his audience on a voyage of adventure in the search for the mummy caves. In an open boat the professor and a Norwegian sailor put out to Glacier Island. Landing, they plunged into the forest, and after journeying through thickets they finally reached the cave, which was well up the mountainside.

The cave, about seventy-five feet long and thirty-three feet deep, was formed by an overhanging cliff. Inside were found the burial-places of some twenty or thirty Indians. In a few of these, mummies were found. At the foot of each grave, canoes, otter skins, bows, arrows, and matting were placed. Some of these finds, together with stone axes and a large number of pieces of mummy wrappings, are now reposing in the historical section of the university museum.

Fronting on Glacier Sound a single grave was discovered. In this a body prepared in the same manner as those in the cave was unearthed. Those found in the cave bore no evidence that the Indians of that time had ever come in contact with the whites. In the case of the grave, however, a string of beads hung pendant from a strap around the head of the mummy. This proved conclusively that the burials had been made at the time when the Hudson Bay Company held sway in the Northland, and placed the date at between a hundred and a hundred and fifty years ago. — *November, 1902, Prospector*.

Mt. Wrangel. The only eruption of Mt. Wrangel that is reported in the history of Alaska, occurred in 1819. The mountain has, however, been smoking almost continually for several years, and is recently increasing in activity. It may be that there will be another outburst soon.

The Search for Gold.

UNDER the arch of the curving sky
The silent Siwash sits alone;
Close by the trail where the sleds pass by,
Hearing the low winds wail and moan,
Wagging his head and wondering why
The white man comes in a steaming ship
To search for gold at the rainbow's tip.

"For what is gold but a broken stone,
A part of this worthless waste of hills?"
The Siwash questions. The sad winds moan,
But make no answer. The long night stills
The thrush, and curtains the northern sky;
And still they come, ship after ship,
To search for gold at the rainbow's tip.

— Cy Warman.



American Baptist Home Mission Society

Editorial

THE American Baptist Home Mission Society's indebtedness December 31, 1902, was, in round numbers, \$92,000. There is need of the largest liberality in order to prevent a most embarrassing deficit by March 31st.

UNLESS liberal gifts are received also for our Church Edifice Work, this right arm of our Western missionary work will be seriously crippled. Of the fund available for new enterprises there is only about \$1,300 on hand, besides a small designated sum. One hundred chapels should be built in 1903.

IN the estimation of Dr. F. T. Hazlewood, who has just returned from a visit to Cuba and Porto Rico, our missions there have been marvellously successful, and the demands for enlarged effort are imperative. Readers of ECHOES may expect from him some incidents of his interesting trip.

FOR Porto Rico and Cuba, at least \$30,000 are needed for sites and church edifices at five principal points. We are greatly handicapped there without proper accommodations for our congregations.

WITH the beginning of the New Year Rev. E. E. Chivers, D. D., began his service as Field Secretary, and Mr. Frank T. Moulton as Treasurer of the American Baptist Home Mission Society.

THE *Baptist Home Mission Monthly* appears in a new and attractive dress, with several improvements in other respects. Club prices are lower, so that the magazine is within the reach of all, viz.: To clubs of five, forty-five cents each; of ten, forty cents; of twenty, thirty-five cents; of thirty and over, thirty cents. The January number has a fine portrait of Doctor Chivers.

IT is an interesting fact that the Home Mission Society has just received the payment of a bequest made by Rev. Ezra Going, formerly of Granville, O., a brother of Rev. Jonathan Going, the first Corresponding Secretary of the Society.

RECENTLY a lady in giving the Society \$10,000 on the annuity plan, designated a portion of it as a permanent fund for a memorial to her deceased brother. This is a beautiful example which is commended to the consideration of others in the disposition of their gifts.

Notes About Alaska

IT is said that the name Alaska is derived from the Indian word "Al-ay-sk-sa," meaning "Great Country." It is well named, for it has an area of 577,390 square miles, or about three-fifths of the area of the States east of the Mississippi River; it has a great river, the Yukon, navigable for 1,965 miles from its mouth for large steamers, and up its principal confluents hundreds of miles farther for light-draft boats; a river sixty miles wide at its mouth, one hundred miles above, so wide that the banks on one side cannot be seen from the opposite side; six hundred miles above this it is twenty miles wide, and fourteen hundred miles from its mouth from five to twenty miles across. It contains the loftiest mountains in the United States and the grandest glaciers on the habitable globe. Taking thirty-five miles as a degree of longitude on the fifty-fifth parallel of latitude, it extends from east to west 3,981 miles, or about one thousand miles farther than from New York to San Francisco, or considerably farther than from Chicago to Paris. A "great country" indeed.

Alaska was purchased of Russia by the United States in 1867, for \$7,200,000. Its furs alone have yielded a revenue to the Government of \$65,000,000, the value of all its products of its fisheries, gold-fields, etc., being estimated at \$145,000,000.

The gold of Alaska itself, apart from that of the Canadian Klondike region, is found from Ketchikan in the southeast, to Cape Nome, in the northwest. On Douglass Island, opposite Juneau, where the precious metal was discovered in 1882, there is a mountain of low grade ore owned by the famous Treadwell Mining Company, whose enormous stamp mills with the thundering roar of eight hundred ponderous stamps incessantly crushing from twenty-five hundred to three thousand tons of ore daily, have netted the company a reported profit of about \$8,000,000. The steamer *City of Topeka*, on which we came from Skagway, took on board from this mine about \$100,000 in concentrates for Seattle. The whole region, north and south, is a vast mineral bed of varying richness, most of it yet unexplored. At various points, including Douglass Island, about twelve hundred stamps are at work separating the gold from the quartz rock. In Southeastern Alaska there is only quartz mining, while at Cape Nome and on the Klondike it is wholly placer mining. In the latter region they frequently have to go through solid frost from forty to one hundred feet to reach the stratum of "pay dirt."

The question is: Shall we as Baptists, wisely and energetically strive to possess this "Great Country" for Christ?

The Copper River Indians, Alaska

REV. G. S. CLEVINGER, of Skagway, recently visited Valdez and vicinity to investigate the needs of that field with reference to its occupation by the Home Mission Society. Valdez itself is a rising city of Prince William Sound, about five hundred miles west of Skagway, and about three hundred miles northeast of Kodiak Island. At present it has a population of about six hundred people, but the prospects for its rapid development are very bright. The government trail, which starts at that point, runs through the Copper River country to the town of Eagle on the Yukon River, about four hundred miles. Copper Centre is about one hundred miles from Valdez, to which the whole valley, as large as the State of Illinois, is tributary. It is very rich in minerals, and portions of it are well adapted to agriculture. Wheat, oats, rye, barley and buckwheat can be grown and ripened, also the finest of vegetables can be raised. Vegetable growth is rapid in the summer, when the mercury sometimes reaches one hundred degrees. Surveys have been made for a railroad from Valdez to Eagle which will open this country in the near future, thus a tract of about fifty thousand square miles will be made quite accessible. By those who have made a careful study of the whole situation, it is believed that this magnificent harbor will be a centre of great commercial activity in the future. A missionary ought to be on that field this year.

Mr. Clevenger found a number of influential people deeply interested in having something done for the Indians living on the Copper River, numbering about three hundred persons. It is stated that they never saw a white man until about four years ago, when the Copper River country was overrun by prospectors. The white man's presence has brought new conditions, to which they are not able to adjust themselves. Their game and their fish have become scarce since prospectors entered the country and placed their fish-traps at the mouth of the Copper River. During the winter season many of these Indians suffer with hunger, and some have almost starved.

They need not only a school, but some one among them to teach them how to provide for themselves. While they are very bright, yet they are very childlike. There is nothing of the vicious and the cunning in their nature that are found in the Sioux Indians. It is said that they have never been known to injure a white man, but have saved the lives of many prospectors. They have a reputation for honesty, are anxious and quick to learn, many of the younger ones already speaking English somewhat. Mr. Clevenger saw two of their chiefs and talked with them, and his heart was very much touched at their frankness and their desire to know the white man's ways.

He says that a number of the most prominent citizens of Valdez urged upon him to have the Home Mission Society appoint a missionary to these Indians. One man, representing an important company, proposes to give twenty acres of ground, near Copper Centre, for a school; and it is thought that sufficient money can be obtained to erect a school building and a residence for the missionary who would not only labor among these Indians, but among the whites who will soon settle in that region. For the support of a missionary and his wife where, because of the cost of transportation, living will be expensive, at least \$1,200 would be required, with an addition of perhaps \$500 for the initial outfit. It is possible that the government would appoint the wife of the missionary as a teacher. A prominent gentleman of Valdez, writing to Mr. Clevenger, says: "Because of the friendly disposition of the Indians, and their manifest desire to adopt our customs, it will be comparatively easy to bring them under the sway of civilized and



STEAMER ANCON, ALASKA

Christian influences, and it happens that at this time they stand much in need of moral and material support."

North of these are several other groups of Indians known as the Menstas and the Tananas, who ought likewise to receive attention, so that what is proposed to be done for the Copper River Indians is but the beginning of what should be done for other tribes of the interior. The question now is, whether friends of home missions will support the society in undertaking mission work among these neglected peoples the coming season.

"AMERICA with her added possessions has a great problem before her—how to work out her own salvation. This problem is made more complex since she must work out the salvation of her subject people as well. Nothing but the promulgation of the Gospel can preserve our national life and establish firmly our Christian institutions. Home Missions is a prime factor in this task."

Sign the Petition

PETITIONS to Congress are being circulated throughout Alaska, originating from the Chamber of Commerce of Skagway, that should be signed by every resident of the district. The petition is one on which all the citizens of the district are in accord, and the legislation asked for is wanted, we believe, by every man, woman, and child in Alaska.

The petition speaks of the varied resources of natural wealth, including the vast areas of untilled agricultural lands, undeveloped mineral belts, great fishing banks, and forests of valuable timber, that upon the enactment of liberal laws will team with industry; of the obnoxious license laws; the fact that we have no representation in Congress, and then, very properly, petitions Congress as follows:

"To speedily enact liberal laws for the district of Alaska, to open the land to settlement, and the mineral wealth of the district to the industry of the United States.

"That such aid may be extended as may be necessary to the construction of wagon roads, railroads, and telegraph lines.

"That its numerous, hardy, industrious, and intelligent population may be represented in the halls of Congress, and that the Alaska license law be repealed or so amended that the revenue derived therefrom may be disbursed for the needs of the district, and by the people of Alaska." — *Proprietor.*

Alaska School Fund

CRITICISM is made by Doctor Harris, United States Commissioner of Education, at Washington, of the misapplication of public school funds in Alaska. Under the civil code act of 1900, 50 per cent. of the license moneys is to be applied to the public schools in the incorporated towns in which the licenses are collected. Commissioner Harris says that this law has been applied by district courts in Alaska so that "court expenses" have been taken from the license fund received from outside of incorporated towns. This system, he believed, defeats the ends intended by Congress, and in years to come may cripple the schools on account of the large amount assumed by "court expenses."

The town of Nome received \$42,782 for schools last year, of which \$33,766 could be expended, yet the school board refused to allow Eskimos to attend the schools. All the schools in Alaska outside of incorporated towns receive donly \$35,902, or little more than was expended in Nome alone. Complaints come also from Juneau and Ketchikan that the school boards would not allow children of Indians or Eskimos in the schools.

Discovery of Tin

WHAT is supposed to be one of the most important discoveries yet made in the Copper River Valley, is that of a mountain of tin ore, located a few weeks ago by A. W. Tibbetts, of this place.

Small specimens of the ore have been found before in the Copper River Valley, and the natives have often been seen with fine samples, but they would not tell the white man where they got it. They called the metal silver.

One of Many



THE Military Road from San Juan to Ponce, Puerto Rico, is one of the most beautiful in the world. Though the direct line from the one place to the other is only a little more than forty miles, the road itself is more than ninety, so often it doubles on itself in its serpentine effort to reach the mountain top at Aibonito. When one reaches this elevation, and looks out on the marvellous scenery, in atmosphere so rare that sense of distance is confused and deceived, he does not wonder at the name of the town, which is really an exclamation, "Oh, how beautiful!"

It was my privilege to cross this road twice, the latter time in an automobile of light weight, crickety and cranky. Indeed it broke down completely after reaching the high land, exhausted with its effort to climb the hills on hills to get to the summit. But it broke down at a place of special interest to me. Just from the road, on a gentle slope of the mountain, I saw a cheap native country-house. At the side of it sat a little girl, with a very interesting face, a face of beauty, but yet of sadness. She had evidently done the washing for the family, laid it out on the grass to dry, and was now spreading a few quarts of coffee berries in the



ONE OF MANY

sunlight. Her father and mother were on the slopes of the distant hills cultivating the tobacco plant, for which they received from forty to forty-five cents a day each.

I stepped into the house on the dirt floor. There was nothing in the way of furniture, only a few rudely fastened boards for beds. I never saw such absolute poverty in any house, a poverty according well with the torn dress, and shoeless, stockingless feet of the child, and the handful of rags which constituted the family wash.

I could not talk with the child, except in a very few Spanish words, but I got her to sit for her picture, into which a barefooted boy, whom I took to be her brother, introduced himself. I gave the little girl a ten-cent piece, indicating with the fingers, first of one hand, and then of

the other, accompanied with some auxiliary pantomime, that five cents were for her, and five for the boy. I thought that she could get it changed, but I soon saw that she could not, and that she was troubled about it, for it now developed that the boy was not of the family, but just passing along the road, and could not resist the impulse to get his picture taken. The little girl's face was a study to me. I could see that she was thinking about the division of the money, and what to do, so that she might retain her part, and give the boy what belonged to him. Finally, with a very sad face of resignation, she handed to the boy the dime, and with such a pathetic air, as if to say, "I'm only a girl anyway, and a girl must give way to a boy, for boys and men are of more consequence than girls and women. I will probably never get my part, for this boy will not take the trouble to bring it back to me, but then that is the fate of a girl. I wish I were a boy." I tried to find two nickels, and then another dime, but I had no more small change; however, I got a fellow traveller to give me two nickels for the dime, which I made the boy give back for one of the nickels, while I gave the other to the girl. The boy then with a significant grin took his departure up the road, and I waited patiently for the chauffeur to get his repairs completed, so that we could resume our journey.

But, as I sat there by the wayside, and looked into that interesting face, I had many a thought of the knotty problems of life and destiny. What a lonely life! What a grind of fate! What a limited mental horizon for that child! What an endless day of toil and care and sorrow in a land so beautiful as to be a mockery. Anchored to that spot, a slave of the soil, to grow up in ignorance and superstition to old age and death! All this and more, unless, unless they have the light and joy of the gospel of Jesus Christ will carry it to her, and to such as she.

That constitutes the Christian's opportunity and privilege, that constitutes the Christian's obligation. That is the kind of work the American Baptist Home Mission Society is seeking to do in this land, which has opened itself so graciously to receive the gospel. And who that cannot himself go will give of his means, as God has prospered him, to send some one to teach the children of Puerto Rico the way of life? F. T. HAZLEWOOD.

Concerning Negro Preachers

A PROMINENT negro Baptist, of the South, after perusing the article on "Negro Baptist Ministers," writes:

"I have carefully gone over the article three times, and my wife read it also. Together we discussed every paragraph, and both agree that you should print the article as it now stands. So far as I can judge, your figures are all correct, and you said nothing that could offend any reasonable man.

"I am very glad that you are putting forth renewed efforts to help our ministry; for matters are now, in some quarters, assuming a dreadful shape. A large number of men who are regarded as pastors are a positive evil. They not only fail because of their ignorance to teach the gospel, but they do teach that which is contrary to the gospel. Such men repudiate simple gospel preaching, and teach their people to do the same, and with them all the Ten Commandments are at a discount. This State is afflicted with many such men. If they were suddenly annihilated, and their churches kept without preachers, the people would be better off."

Negro Baptist Ministers

By Rev. H. L. Morehouse

(NOTE. The statements herein made were approved before publication by ten leading colored Baptists of ten Southern States.)

1. *Their number.* In round numbers there are ten thousand ordained negro Baptist ministers in the United States, for twelve thousand churches and 1,800,000 members as reported. States having more than five hundred each; are: Alabama, 1,220; Arkansas, 779; Florida, 540; Georgia, 1,577; Louisiana, 518; Mississippi, 1,338; North Carolina, 877; South Carolina, 808; Texas, 1,799; Virginia, 764.

2. *Their service.* In the few large cities and towns of the South a minister usually serves one church; in the rural districts and small villages, where three-fourths of the negro population is found, he has from two to four churches, and preaching "once a month" is customary. Of the twelve thousand churches, probably not one thousand have preaching every Sunday. Except in the larger and more progressive churches ministers do very little pastoral work.

3. *Their salaries.* About fifteen out of the ten thousand receive \$1,500 or more; one hundred about \$1,000 each; fifteen hundred from \$500 to \$700. The great majority get only \$200 or \$400; while many never see \$100 in money yearly. These eke out their scanty salaries by manual labor. The people, generally, are very poor.

4. *Their character.* Many are noble, high-minded, upright, God-fearing, unselfish, sincere, self-sacrificing, who honor their high calling. Of a great number, however, it must be said in sorrow, that their moral standards are not at all in accord with those of the New Testament for the ministry. They have grown up in environment unfavorable to the production of a high type of character. The development of a Christian conscience is a fundamental need. In some States and localities it is more difficult than formerly for unworthy men to be ordained.

5. *Their education.* Forty years ago the minister who could read was the exception; now the exception is one who cannot. Many, however, were too old to learn easily, and make egregious blunders and understand what they read most imperfectly. Little could they learn in the very inferior country schools, maintained for only three or four months each year. Their knowledge was "picked up." There are probably 5,500 whose libraries do not average a dozen volumes. Many, however, take a cheap religious paper. Yet among these are preachers of much native ability.

About 2,500 have had approximately a fair common school education. Some spent a year or more at an academy or other higher school where they also had a little instruction in the Bible and in preaching. A few got a start that led to subsequent growth and power intellectually and spiritually.

Possibly two thousand have had something like an ordinary academic course. Full college graduates are rare; not one hundred negro Baptist ministers in the whole ten thousand have had a full collegiate and theological course.

6. *Their preaching.* There are able preachers, whose

sermons compare favorably with the average sermons of white preachers, both in substance, diction, and delivery. Most of these are the products of our Home Mission schools. They are an uplifting influence to their churches, and to their less favored brethren in the ministry.

But it may be safely said that two-thirds of the preaching is of the crudest character, emotional, hortatory, imaginative, visionary, abounding in misconceptions of Scripture, the close of the sermon being delivered with powerful intonations and gesticulations to arouse the audience to a high pitch of excitement, which both preacher and people regard indispensable to a "good meeting." Two members of a ministers' class recently made these statements to their colored instructor: one, had preached that Joshua never had father or mother, because he was "the son of Nun" (none); the other wrought up his congregation mightily by repeatedly shouting, "Mesopotamia." Such instances can be multiplied indefinitely.

7. *The fruits of their labors.* The religious phenomenon of this land, if not of this age, is in the fact that while our negro population increased slightly more than twofold in forty years, the Baptist increase among them was over fourfold. Negro preachers are remarkable evangelists in their way. Converts with weird and rapturous experiences are quickly baptized. With the survival of old-time notions concerning conversion, probably two-thirds of the churches are made up largely of "wood, hay, and stubble." Nevertheless in these are sincere, devout souls in whom the Spirit of God seems to have wrought a genuine work and to whom he has given singularly clear views of truth. The process of emancipation from the old order of things is going on, largely under the leadership of men from our schools. Numerous churches maintain most orderly services, have good Sunday schools and Young People's Societies, and are interested in missions. Thousands of church edifices, some well equipped and very costly, bear witness to the zeal and devotion of the people, and to the persuasive power of their religious leaders.

8. *Our paramount duty.* More must be done for the improvement of the negro Baptist ministry. This is the paramount duty of the hour. Industrial and professional education, good as they are, will not raise a race to God. Godly, intelligent, large-minded leaders are imperatively needed. For the uplifting of the lowly, the ignorant, and the degraded, as much wisdom and resourcefulness are required as for those more or less exalted. Ministers wield almost imperial power over the colored people. The time calls for fresh emphasis on this work. Their spiritual interests are properly our supreme concern.

9. *What are we doing for them?* Before the proclamation of emancipation, the American Baptist Home Mission Society sent missionaries to preach to the refugees within the lines of the Union army, and to teach the preachers the lessons of the spelling-book and the Bible. From these simple beginnings numerous Christian schools have arisen with a yearly attendance of about six thousand students. In ten of the higher institutions some instruction is given to students for the ministry. They need first and most that mental training which is obtained from the

ordinary courses of study. Their theological studies are usually interwoven with their other work. Several schools each have a teacher who devotes his whole time to these students—instructing them in theology, Church history, Biblical interpretation, homiletics, etc. Most of these students cannot pursue their studies more than two or three years. At Richmond is the one advanced theological school, with a three years' course, for those who can take it, and a shorter course for others. In all the schools aided by the Society there are about four hundred students for the ministry. Perhaps one-fourth of these leave annually for their life work; while, each year, two or three hundred new churches are organized and as many ministers die. How scanty the supply for the great demand!

For the thousands who never have had nor will have special preparation for the ministry, the Society, in cooperation with other organizations, including Colored Baptist State Conventions, has missionaries in the field conducting "Ministers Institutes;" primarily for preachers, but adapted also to deacons, Sunday-school teachers and superintendents, and to the entire church.

In North Carolina, last year, forty-three Institutes were held, attended by 643 ministers; and in Georgia, in three years, 118 institutes with an aggregate attendance of 1,574 ministers, besides thousands of others. More than 160 ministers were induced and enabled to purchase small libraries or well selected books. This work, in five Southern States, is proving of incalculable benefit.

10. *What more should be done?* This institute work should be extended to every Southern State, with a superintendent to keep it at the highest possible point of efficiency. For \$10,000 more annually this could be done. A beneficiary fund of \$30,000 is needed for worthy students at the Richmond Theological Seminary, an integral part of Virginia Union University. There is almost no provision for aiding colored students, who generally would require only \$30 to \$50 annually, not half the amount ordinarily granted to hundreds of white students for the ministry. Scholarships of \$1,000 each, yielding \$50 yearly, would be a great boon. A general fund of \$50,000 is needed to help worthy students in other schools. An endowment of \$25,000 each is needed in eight leading institutions for an instructor of ministerial students,—giving five months yearly to work in the school and five to field work.

11. *"Lest we forget."* Remember, that God, in answer to prayer and through the red sea of blood, brought this people out of bondage and gave them to us to transform as trophies of His grace, for His glory. Remember, that our work of forty years, great and glorious indeed, is merely the foundation on which we must build for forty years to come. Remember, that of these ten million negroes, nearly or quite one-half are allied with the Baptists; hence, God has given us preeminently a great opportunity; and imposes upon us a weighty obligation for their religious elevation. Remember, that the uneducated negro Baptist ministry is already losing its hold on the rising generation, advancing in intelligence, which is becoming infidel and godless. Remember, that the chief opportunities for the training of capable leaders are in the schools and the related work of the American Baptist Home Mission Society. Remember, that this is a high order of missionary work, thus to promote the preaching of the gospel intelligently, in its purity and in its fulness, for the evangelization and the edification of a peculiarly plastic people, who are here to stay, and whose destiny is so largely in our keeping.



OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

Our Girls

SINCE we have no fresh material for this department, all the matter directly pertaining to our Baptist work in Wood Island being used in other parts of the paper, we give facts which show how Alaska, as a whole, is a great mission field demanding much of our interest and large gifts, that the people may be brought under the influence of the blessed gospel, and so delivered from the chains of ignorance which have bound them. A few years ago there appeared a book, "Kindashon's Wife," written by Mrs. Eugene S. Willard, who, with her husband, was sent as a missionary by the Presbyterian board to the country of the Chilkats in 1881, when there was no Protestant mission nearer than two hundred and fifty miles. The author claims that the thrilling story is founded on fact.

To all, who, knowing something of what Alaska is to-day, since the gospel has been preached there more widely, and since civilization has come with its various blessings and alas! its cursings, desire to know something of the original beliefs and manners of the people, we commend a careful reading of the book.

Some of the chapters deal with the terrible blot of witchcraft and torture, which at the date of the issue of the book (1892) existed in all its hideousness.

The little children who were at that time sending their pennies to the Alaskan country are now our young men and women. None of them could have any idea of the need of the help that was and is given. Let us hope that, as the years go by, this blight may be entirely lifted from that part of our land.

The medicine-man has been a terrible foe to conquer. So great was the confidence of the people in his word, that if a person lay dying, he might fix the responsibility of the death on any person who had incurred his displeasure, or on any man, woman, or child hated by those rich enough to pay the medicine-man for condemning them while going through his frenzied performances. The relatives of the condemned person would be first to inflict torture.

We could not print the details of the seizing and violence given to poor Sha-hebe, a so-called witch girl, who had been accused of causing the death of Chief Kood-wot. Having been bound, beaten by her own father with the "devil sticks" (nettle thorns), thrown upon them by her mother, and tortured in untold ways, in an all but unconscious state she is tied to a stake by means of a sinew rope first braided into her hair, and left for awhile by her tormentors.

Mrs. Willard says: "The sky was black, not a star was visible; the air itself seemed peopled with creatures of the dark."

"'Twas such a night as causes one involuntarily to drag the foot and put out the hand, to shut the eyes on what we

cannot see, that the inner sight may the more keenly perceive what lies about us.

"A little to one side, and back of the big house, Sha-hebe's stake had been fixed. By reason of the excitement attendant on the sacrifice of the slaves, and afterward the gathering of the mourners to cry dry the river through which they would have their chief pass dry-shod, the young witch had been left almost unnoticed, and, for a time, unnoticed.

"The weird chant, the wild wailing of the women, had entered into her benumbed, unreasoning mind; its chorus of indescribable sound seemed to rise from source unfathomable, and to echo through eternity the cries of an endless wandering. Her stupor became heavier. Nature was kinder than her children; and while the poor body bled from their torture, she closed its windows and its doors for a time, and took the spirit roving. There were bright green fields before her now; flowers of unearthly brightness bloomed all about her, waters fell in sweetest freshness, and their music mingled with the song of birds. She danced along with the lightness of a sunbeam, and glanced through vapors of fragrance. Was this life—or was this death?

"Suddenly a shadow of intense blackness crossed her beautiful sky. The bird's song became a croak, the flowers were changed to toads, the zephyrs with which she played became the flapping of a raven's wing. Now the evil bird was at her side, it pecked the flesh from her hands and feet, now it lighted on her shoulder with its horrid, croaking laugh; and now—it wears the face of her persecutor. In a moment more he has buried his beak in her brain. She struggles, but her hands and her feet are bound with burning bonds; she cannot move. In breathless agony she awakes!

"The night closes in awful thickness about her. The human cries mingle with the unearthly, melancholy, and prolonged yelps of a hundred Kling-get dogs and the hooting of the owls. She does not know that the thongs are working into her flesh, that the atmosphere's humidity has bathed her still rigid body until the gathered moisture, all stained with blood from her wounds, is trickling to the earth from her bare limbs."

Later, that the witch girl may be reserved for further trials, we find her "in a booth hut, on a bed of spruce boughs, covered with a blanket, while an old herb-woman brings her decoctions, and bruised leaves, bathing and poulticing the poor tortured body, and using over her soft passages of the hand."

We turn from this sad picture to read the closing paragraph of the introduction of the book: "It has been asked, 'Are the missions of Alaska a success?' My answer is *yes*, emphatically *yes*. 'First the blade, then the ear, then the full corn in the ear.' The evidences of success will be greater by and by." What though some stalks are broken and trailing, some ears showing blight even in our schools? There is in others strong principle and upright life, and the corn in the ear which *shall* be "full."

Our Little folks

Trust, Love, Serve

TRUST God, and trust will gain God's best;
Love God, and learn how love is blest;
Serve God, and find in service rest.

Not a single response has been received to our request in December and January Echoes for ways in which missionary money has been earned.

HOW many know that the *Eskimo Bulletin*, published by the missionaries at Cape Prince of Wales, is the only yearly paper published in the world?

This year's paper, the fifth volume, was issued last May.

Aneta's Choice

ANETA awoke one morning, and thought herself in wonderland. And who would not think so, to be transferred from cold Alaska to sunny California? It all happened in this way: Aneta was a little Alaskan Indian, and had lived the thirteen years of her life in the cold, bleak North. And all that time she, with her family, had gone hand in hand with poverty. Many times had she looked Hunger in the face, and once Death had visited the rude hut in which she dwelt. And in all her troubles there was no one to comfort her.

She was sitting on the floor of the hut one morning, weaving a basket, when the door opened and in came a strange man. Aneta looked at him curiously from under her fur hood, and she saw that he was unlike any other man she had ever seen, for his skin was white instead of brown.

He sat down beside her and began talking in her own dialect. He had just stopped for an hour, he said, before resuming his journey. And as he sat resting, he told Aneta a story—a story that every one of you Christian girls knows by heart. But to Aneta it was very strange, for she had never heard it before. When he finished, her eyes were as bright as stars, and, leaving him, she went into an inner room, and came back with her mother and little brother.

"Tell it again," she said, quickly. "They have never heard."

So the missionary—for he was a missionary—told the story again, and not only that, but he said that in "two moons' time" he would return and talk to the whole tribe.

Slowly the days crept by, and how the young Indian girl longed for the time to pass! From one to another she went, travelling long distances on her snowshoes to tell friends who lived far away. Such a gathering of the tribe as there was, when on the appointed day the missionary, true to his word, appeared in the village. With him came his sister, who had come for a short visit to the strange land, he said.

And that day proved to be a red-letter day for Aneta, for when the talk was over, the strange man went to her people, and asked if his sister might take the little Indian girl to the sunny land. There she would go to school and be taught much that she could never learn in her own country.

The old Indians, proud of the preferment for their daughter, consented, and that is how Aneta found herself in wonderland one day.

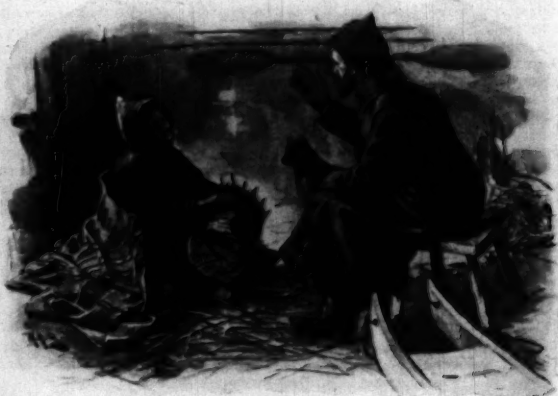
Such trees and flowers! Such warm, sunny days! The child felt that she could never drink in enough of the gladness of God's earth.

"I should like to stay here always," she said, longingly.

"And so you may, if you wish," replied her benefactress.

"Your mother told me to keep you as long as you wished. Your sister will soon be as large as you, and she will make the baskets for the family." But Aneta only shook her head.

The years hurried by, and from studying only in the common school, Aneta began the course for nurses. She worked hard and with good results. Then, one sunny day in May, a slender, dark-eyed nurse was graduated from the training-



"ANETA LOOKED AT HIM CURIOUSLY FROM UNDER HER FUR HOOD"

school. She looked so trim, so fresh, in her blue and white dress, that the matron smiled with pleasure only to see her.

"She does not look like the little one of seven years ago, does she?" asked the missionary's sister. "I don't believe, Aneta, that there is a better equipped nurse in the State! And to think that you should have been allowed to take the course, young as you were!"

Some few days later, an offer came from one of the doctors for a fever case. "You will be well paid," he said, "and I want you to be ready to go on duty to-morrow morning."

Aneta looked at him, a flush creeping under her dark skin. "And if—if I can't go?" she asked.

The doctor looked at her in surprise. "I suppose I will have to get some one else," he said. "But I wouldn't refuse. The offer is a good one!"

"I will let you know by nine o'clock this evening," she answered, slowly.

That night after supper, the Indian girl and her friend walked arm in arm about the big grounds of the training-school.

"So now you will grow rich, and send money home to your people," said the missionary's sister, gaily, as they spoke of the girl's future.

"But they don't need money there," said the girl, thoughtfully. "They need something else, dear friend; they need me."

"You surely do not mean to go back there! Think of how you love the warmth and the flowers! How you love the whole life in your new home! How often have I spoken to you of your future work here. There is so much for you to do."

"I know it all," said the girl, impetuously. "But there is far more to do at home. Here, there are many. There, only a few! I know the needs of the people! I speak their language, and am used to the intense cold. No, dear friend, I have thought it all out, and am decided! You told me once that the dear God has certain work for each one of us to do. My work is among my people. They suffer in mind and body. Yes, I love this sunny land, but—I love my people too! I feel that I have been given this training in order that I may be of real use in the world. Would it be right for me to stay here, when the Voice—that inward Voice—calls me northward?"

"Do as you feel is right," said her companion, gently. "I would not dare advise you to go against your conscience!"

A week later a ship left the city of San Francisco bearing among its passengers a young Indian nurse. There were tears in the eyes of this girl as she looked for the last time on the golden land in which she had spent seven happy years. No one but God and herself knew the struggle there had been in the young heart between inclination and duty. And she only murmured a couplet of a song they sang so often at the school in the Southland:

"Christ, Thou hast died for me!
What can I do for Thee?"

—Selected.

Adloot



HIS Alaskan Eskimo has recently been the guest in Auburn, Me., of Mrs. Neda Thornton, formerly a Congregational missionary at Cape Prince of Wales. Says the *Lewiston (Me.) Journal*, under date of Jan. 1, 1903:

"Adloot, it will be remembered, was the first Eskimo from Cape Prince of Wales ever to come into the States. He is now but a lad, but of serious purpose to take back to his people a message of Christianity and civilization. For the morals of his people, as well as their physical condition, Adloot hopes to work a reform, with the aid of the missionaries now at the Cape."

The paper mentioned contains extracts of letters sent to Mrs. Thornton. The first was written on July 12th, on the United States revenue cutter *Bear*, bound for Alaska. He

had just passed Nome City, where he had received a letter and a gift of money from Mrs. Thornton.

Adloot says: "I think I will buy some traps with it here. You will surprise that I staid to ship yet. You know I expected to reach my home at last of June, but I didn't. I am very tired of ship. I wish now at my home."

"Besides that of making some curios for the captain, I was busy nearly every day, except on Sunday, carving, and scrubbing, and washed dishes. Sometime I help them when they pull the sail up."

"I have praying earnestly for you all, especially for my people, and for the sailors and officers, and the missionaries. The sailors don't like missionaries. I didn't expect myself for their kindness, but you know I know how to make curios. Nearly everybody likes me, except one of firemans. Still I didn't care and didn't pay attention to him at all."

"I heard somebody told me that my stepfather caught whale and other two men, but I don't know until if I see I will believe."

The next letter from Adloot is written upon a typewriter and very neatly. It is dated August 8th, at the Cape, his home. He says, in part:

"I will tell you a little about some things here in these days. Mr. Hugh Lee (who is the missionary now at the Cape) and I have been working together nicely since we got here. I suppose you heard about him that he was coming to help us. I'm sure I am very glad they came here to teach us and to tell us about good things."

"Other thing I am very sorry to tell you. Last Monday some of our people got drunk. The East Cape people came here and brought some whiskey with them. One stick his knife on the side of him. So Mr. Lee and I go to him every day to see him. He got better now."

"Everybody was married here. Some of them has pleasant time, but some of them has not. You don't know what made me sick last time when I came here first. When I walk round the houses seems so dirty and nasty. Oh, it was terrible to see. Mr. Lee and I am going to work together for good. He's a very good man and his family."

On September 26th, the lad writes from Alaska: "Your entirely welcome letter reached me safely. You are very thoughtful and kind to write me and give me such nice feeling. Always your letter very welcome, always will be."

"My sister comes here nearly every day. She sewed some little comuks (skin shoes) for Mrs. Lee's children, and she made pants for Mr. Lee out of wolf's skin. She is very nice working girl. I liked her very much. She got married last year. I don't think I like that because she is quite young, but she is eighteen now. Her husband very good fellow; that's all right, anyway, because that young man helps my parents good deal. He was glad to see me, too. I think they all was pleased with their present."

"Yesterday night I talk to the herders about way to be Christian, and told them all about you; they were interested in all my talk. I am so glad that they going to listen to me when I talk to them. Since I have been here some soul have come to be Christians, and my parents going to follow me too."—*Young People's Weekly*.